



Aboriginal Way

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Above: Women gather on Parliament House steps following NAIDOC March (more page 4).

Achievements celebrated for NAIDOC 2018

The outstanding contributions of Aboriginal people in the South Australian community were recognised at the NAIDOC SA Awards, held at the Grand Chancellor Hotel on Monday 9 July 2018.

From a scholar who is the first Indigenous person to write a doctorate on the Stolen Generations, to an Elder who is the driving force behind a valuable men's shed program, to a young person who overcame serious illness to become a national title holder, the awards remind us of the diversity and talents of South Australian Aboriginal people.

Dr Jennifer Caruso is the first Indigenous woman to complete a PhD thesis on the Stolen Generations. Her work on the removal of children to Croker Island and the policies around child removal was the culmination of an academic career which she began when she returned to school to complete her SACE at age 35. Dr Caruso was awarded the Lifetime Achievement Award.

Sportsman of the Year Award was presented to a young man who holds the national title in the sport of All Star Cheerleading. Lachlan Buckskin overcame guillain barre syndrome, which saw him wake up one morning in

2015 completely paralysed, to become successful locally and nationally and win the national title in 2017.

Lachlan also works with young people, he is an Aboriginal Support Office with an SA primary school.

There doesn't seem to be a sport that Ruth Wallace hasn't achieved in, she ran the New York Marathon in 2014, played for Adelaide United Soccer team from 2008–2013, was a member of the Australian Junior Matildas team and more recently has moved to AFL after being recruited by the Adelaide Crows. Ruth Wallace was awarded Sportswoman of the Year at the NAIDOC 2018 Awards.

Scholar of the Year was presented to Ngarrindjeri Kurna woman Ashum Owen. Ashum has completed double degrees in Law and Psychology, while contributing to university life with the Flinders Indigenous Student Association and the Indigenous Law Student Mentoring Program among others.

Aunty Stephanie Gollan is a Ngarrindjeri woman who was born at Raukkan and she was awarded Female Elder of the Year this year. She is skilled in traditional and contemporary cultural techniques, such as jewellery making and basket.

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Achievements celebrated for NAIDOC 2018

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Known as an enthusiastic and inspirational elder, Aunty Steph was recognised for her crafts and creativity and for sharing her knowledge.

Trevor Bromley is the driving force behind the Zebra Finch Men's group, which brings men together to talk, share a meal and make artefacts. Along the way it provides important social support particularly to men with a disability. Trevor Bromley is also a part of the SA Elders Council and an Aboriginal Culture Officer with Kura Yerlo Aboriginal

community service. He was awarded the Male Elder of the Year title this year.

Chelsea Eldridge was recognised as SA Apprentice or Trainee of the Year. She completed the coursework for her role ahead of schedule and has gained a permanent position. Chelsea dealt with the sudden passing of her father with courage and resilience during her training.

Ngarrindjeri man Grant Rigney has worked for country for decades with the Ngarrindjeri land and water program. He is tireless in his advocacy for country and will speak to ensure that all, even complex

issues are heard. He was presented the Caring for Country Award for 2018.

Cedric Varcoe is a Ngarrindjeri man who has had national and international success with his unique artworks. He also contributes to community art projects, including holding workshops for prisoners in Port Augusta. Cedric Varcoe is NAIDOC SA Artist of the Year.

Carly Dodd spends time both volunteer and paid taking care of Elders. She is also an artist and her work is appearing during the SALA Festival. Carly was awarded Young Person of the Year for 2018.

Colleen Raven creates photographic portraits with a unique style and vision. Her business, Nharla Photography, was recognised as ATSI Business of the Year.

The Lifetime Achievement Award was presented to Pat Warrior-Reid, who has worked for the community in many roles across many years, including with the Aboriginal and Torres Strait Islander Women's Alliance.

She draws on her Christian faith to work with love and patience and has dealt with personal health challenges with courage and strength.



This page, left to right, from top: Michael O'Brien presents Welcome to Country; John Brown and Lauren Hill; Frankie Tureleo; Rudi Pakoa, Vonda Last, Pastor Willie and Tony Minnecon; Donald Hayward and Scharlene Lamont, NAIDOC SA Chair; All SA NAIDOC 2018 Award recipients; Renee Andrew and Deb Francis; Glen Wingfield, Dean Hodgson and Michael Colbung; Carol Morrison-Logan and Mark Waters; Colleen Raven and Chris Larkin.

Premier's NAIDOC Awards

The winner of the Premier's NAIDOC Award for 2018 is Kokatha woman Joyleen Thomas.

Ms Thomas was recognised by the Premier on Thursday 12 July for her longstanding commitment to reconciliation, the employment of Aboriginal people, social justice, and the preservation of Kokatha heritage, culture and their pursuit of self-determination.

"She has also championed Aboriginal employment in the public sector for over thirty years, working tirelessly to improve the opportunities for Aboriginal employees. She's been pivotal in developing reconciliation strategies for government agencies" Mr Marshall said.

"Joyleen has also been a champion of increasing awareness of Aboriginal culture. She is described as someone who is highly respected and often called upon by members of her community to deal with administrative, political, social and cultural issues" the Premier told the audience at the Awards ceremony.

On receiving the award, Ms Thomas recognised the contributions of other finalists and acknowledged the theme of NAIDOC Week 2018 – "because of her we can".

"I honour the women who went before me and thank them for all their hard work" Ms Thomas said.

The three other finalists in the Premier's NAIDOC Awards this year were Ian Sansbury, Frank Clarke and Winnie Warrior.

Ian Sansbury is currently program manager of the Western Adelaide Aboriginal specific homelessness service. He established an independent program that supports Aboriginal women experiencing mental health issues and also sits on the panel for the Nunga court

at the Elizabeth courthouse. His work has seen changes in the lives of many Aboriginal people including long term improvements in housing, employment and other opportunities.

Frank Clarke is a Veteran of the Australian Army, whose service Australian Army included 12 months active service in Vietnam. Now retired, he has contributed to the recognition of Aboriginal and Torres Strait Islander veterans by speaking to students about his army experience and participation in the Committee that established the Aboriginal and Torres Strait Islander War Memorial.

Winnie Warrior has spent 20 years working in Education, first as a volunteer, then as an Aboriginal Education Worker, now an Aboriginal Education Manager in Northern Adelaide. She coordinates community engagement for the Making an Impact Project, which aims to reduce the number of young Aboriginal people in the Youth Justice system in Northern Adelaide and is recognised for her commitment and dedication in her work.

"Each of these finalists have made significant contributions to the lives of Aboriginal South Australians and truly deserve the recognition and commendation they are receiving this evening" the Premier said.

The Premier also announced Peshwah Fielding as the recipient of the Dr Alice Rigney Prize, which recognises an Aboriginal young person dedicated to their education.

"Congratulations to Miss Peshwah Fielding, a Year 12 student from the Wiltja Anangu Secondary College who is on track to complete her SACE at the end of this year in addition to completing a Certificate III in Sport and Recreation," said Premier Steven Marshall.



A whole of government approach

Since becoming Premier in March, Steven Marshall has signalled a new approach to Aboriginal Affairs in South Australia, which has included cancelling the Treaty process which was commenced by the previous government.

At the Premier's NAIDOC Awards, he addressed the audience to explain the new "whole of government approach".

As Premier I've taken responsibility for Aboriginal Affairs and Reconciliation. I've done so because I believe that right across government we have to find more practical and timely ways to support our Aboriginal communities.

I have asked all of my ministers to discuss with their agencies actions they can take to make a real difference, a practical difference in Aboriginal lives in the state.

These will be taken into a two-year Action Plan with accountability for measurable outcomes clearly attributed to responsible Ministers.

Governments can't solve all problems, but I believe we can be much more responsive. This Action Plan is an important starting point and will be released at the end of this year after consultation with Aboriginal community representatives.

I recognise that Aboriginal communities want strong relationships with the government, they want regular engagement. They want to be able to present views to ministers and to senior people within government agencies. They want their views considered and responded to and where possible, actioned. They also want strong governance processes in their own communities to ensure that when they are engaging with government the representation of their people's views is effective.

I believe we can do all of these things in working together to get practical outcomes in key areas such as economic participation, justice, health and education.

My government will work with Aboriginal people in a collaborative, respectful, place-based way to develop the mechanisms that will enable this to happen.

We'll do this to ensure that the services that we deliver are those that are needed the most, are coordinated and delivered to meet local needs. I believe this is the best way to meet the aspirations of Aboriginal South Australians for a stronger and more productive relationship with the Government.

Premier Steven Marshall
12 July 2018



This page, left to right, from top: Audience at Premier's NAIDOC Award applaud winner Joyleen Thomas; Tahlia Warrior, Winnie Warrior, Pat Buckskin and Josie Warrior; Ian Sansbury, Peshwah Fielding, Governor Hieu Van Le, Joyleen Thomas, Premier Steven Marshall, Frank Clarke and Winnie Warrior; Finalist Frank Clarke.

NAIDOC March and Family Fun Day

Women led the way in this year's NAIDOC March from Victoria Square (Tarntanyangga) to Parliament House.

In a year with the theme "because of her we can", a large crowd of people marched down King William street in celebration of the achievements of Aboriginal people, in particular women, in South Australia.

At the steps of Parliament House, women took the microphone to express their gratitude for those who have gone before.

Back at Tarntanyangga, families enjoyed a fun day out with a wide array of entertainment including a visit by Crows star Eddie Betts, live music, food and information stalls.



This page, left to right, from top: Linda Wondunna, Tulara Wondunna, Hannah Brooks, Lisal Helps, Vicky Scott, Deb Bland and Teegan Bryant; Jamie Goldsmith performs yidaki; NAIDOC 2018, led by women; Geoff Cooper, Bonny Gibson, Fred Agius, Greg Hughes and Finlay Hughes; Khatija Thomas; Eddie Betts meets fans; Christine Abdulla, Ronnie Mitchell, Gilbert Karpeny, Seth Karpeny and Morris Karpeny Jnr; NAIDOC 2018 March; March approaches Parliament House; Rosemary Wanganeen, Carina Wanganeen, Jordan Wanganeen and Kadence Burrell; women take the steps of Parliament House.



Elizabeth community marks NAIDOC

Elizabeth community members gathered at the Midway Road Community House to hear to hear the wisdom of the Grannies Group during NAIDOC week. They also contributed to a community artwork by Jasmine Glancey.



Above, left to right, from top left: Grannies Group members – Diana Grose, Collen Welch, Dorothy Young, Veronica Kartinyeri, Daisy Wanganeen, (Yvonne Agius); Artist Jasmine Glancey; Community members complete NAIDOC Artwork; Parry Agius.

Pooraka Farm Community Centre NAIDOC event

Community members from Pooraka celebrated the NAIDOC theme of “because of her we can” with an event at Henderson Square and Pooraka Farm Community Centre on Wednesday 11 July.

A flag raising ceremony was held by Kaurna Elder Frank Wanganeen and the crowd heard from Auntie Shirley Peisley about the history of the Aboriginal flag, created in Adelaide by Harold Thomas.

Auntie Doris Kartinyeri was there with her friend Christine Wilson and Auntie Doris shared her poem “We are the stolen children” with the audience at the flag raising ceremony.



Above: NAIDOC was celebrated in Rundle Mall with the a launch of an artwork dedicated to theme “Because of Her We can”. Left to right, from top left: Tamaru Kartineri performs smoking ceremony; Lorelle Hunter with children Dakota and Koah and Dorothy Johncock with Gus and Ruben; Tamaru Karineri and Leticia Fortune (and Lenny the snake); Dr Jenni Caruso and Jo Willmot; Artwork by Lorelle Hunter celebrates Aboriginal women; Welcome to Country; Sharon Perkins and Vicky Welgraven, ACC Reconciliation Committee; Ivan Copley, Frank Wanganeen, Harry Harrun and Malcolm Gollan.

Above, left to right, from top: Flag Raising at Pooraka Farm Community Centre; Glenys Warrior; Auntie Doris Kartinyeri, Christine Wilson and Officers Derek Griffiths and Melanie Turner; Doris Kartinyeri; Shirley Peisley and Frank Wanganeen.

Senior SA Police Officer shares her family's history in Reconciliation Week

A senior police officer has recounted her family's history of conflict with white authorities, but says that despite the past, working in the force allows her to help Aboriginal people and advance reconciliation.

Sergeant Danielle James-A'Hang, Aboriginal Policy Officer for SAPOL delivered a powerful speech at the Reconciliation in the North event which was hosted by the City of Salisbury and City of Tea Tree Gully during Reconciliation Week this year.

In line with the "Don't keep history a mystery" theme of Reconciliation Week, Sgt James-A'Hang spoke about her family's history.

Her great-great grandmother was a Nauo person living at the time of the Elliston massacre, her great uncle was a veteran of the First World War who wondered if he would be allowed back into the country after fighting and her grandmother lived in fear of having her children taken away.

She says that her family's story is a common one that should be shared, and in that way reconciliation can be advanced.

"I see a disconnection from actually knowing why we're trying to create reconciliation" Sgt James-A'Hang told *Aboriginal Way*.

"It's not a passing on of the baton of blame. It's a reflection of what has happened and that those healings from that journey still continue today.

"We're still living with the generations that were removed, the generations that came under the Flora and Fauna Act that were not considered to be human beings, that were not considered to have the right to vote. Basic principles that we take for granted in these days.

"So, reconciliation requires people to go back and ask the question, why do we need to have reconciliation today, in 2018?" she said.

Sgt James-A'Hang's grandmother was a Kokotha and Nauo person. Her name was Maggie Way.

"The Nauo people were the people that were in the surrounds of Elliston. At the time, Elliston was the largest port in South Australia" she said.

"As a result of conflict in the area, between Aboriginal people and pastoralists, the Nauo people were rounded up at gunpoint and driven through the countryside and off a cliff" Sgt James-A'Hang recounted.

She is keen to point out that there has been healing around this historic site as the local district council in Elliston have erected a monument to recognise the incident.

Her great uncle fought in World War I in an era when there was uncertainty that



Aboriginal soldiers would even be allowed back in the country after they had fought for the nation.

"My great-uncle went to the First World War in around 1915 and fought at Fromelles, in France, in the trenches. He was wounded, he was shot, and then he also suffered mustard gas, which led to his convalescing in England and eventually his return to Australia."

Returning to Australia after fighting for the nation was not an automatic process for Aboriginal diggers like Sgt James-A'Hang's great uncle.

"It's really important to remember that time frame because, not long beforehand, Aboriginal trackers were taken from Australia to the Boer War around about 1890, where they served as trackers in the British regiment.

"They were then left in South Africa, never to return back to their homeland.

"So, for Aboriginal people who were joining up in the First World War, it was quite a time of trepidation and fear.

"They wanted to defend their country; they wanted to be a part of Australia. Yet, there was also an underlining uncertainty as to whether they were going to be allowed back in" she explained

The fact that her uncle was allowed back in and that he and his mother were accepted into the community is a unique story of reconciliation Sgt James-A'Hang said.

In fact her great uncle was a popular person in the local community and her great great grandmother was a valued nunkari.

"She became the healer and the midwife for the local Aboriginal people and also the local pastoralists and white people that had ultimately driven the Nauo people off the edge of the cliff" Sgt James-A'Hang said.

"One has gone to fight for Australia and one has gone on to birth the children of the people who most likely drove her people off the edge of the cliff" she said.

Sgt James-A'Hang believes that many Aboriginal people hesitate to share their family's history for varied reasons, including the shame that comes from generations of being fearful.

"I think, for some people, you were made to feel ashamed that you were Aboriginal. It was the standard norm to keep it a secret, to squirrel it away, to hide when authorities came, to be fearful. So, there's a generation of not telling the story.

Sharing the story is very important as so many families had the same experience, she says.

"My story is not unique. My story is every single Aboriginal person's story. We share that story together.

"It is replicated over and over again, not only in Adelaide, but South Australia and the whole of Australia. And because

there's such commonality with that story, perhaps we don't realise the significance of it" she said.

Sgt James-A'Hang accepts the anger that some Aboriginal people have towards police and other white authorities, given this common story.

"I don't refute it or reject this opinion. We share the story" she said.

"Even though I'm wearing uniform, we share the story and, therefore, we have empathy for an Aboriginal person who is spending time in front of us.

"Everybody thinks that policing is about arresting people. It is so not. It's about having a connection with somebody and then helping that person in their most vulnerable time of need.

"Thirty percent of our prison population is Aboriginal. We have more removal of children than ever before. We have the highest rate per capita of domestic violence. The highest in the western world. So, the police are at the centre of that. They're at the centre of arresting you, they're at the centre of helping you, they're at the centre of being at your side when you are most in need.

"I'm of the opinion that change will never come from the outside. You want to make change happen? You get educated, you get in the inside and then you work yourself up into a position where you can make significant change at a significant level" Sgt James-A'Hang said.

Gladys Elphick Awards



This page, from top: Jackie Butler, Jim Stanley, Meryl Cains; Danielle James-A'Hang and Shirley Peisley; Heather Hewitt, Dr Kevin O'Loughlin OAM, Leslie Wrightman and Frank Wanganeen; Kathleen Brownsey, Gladys Elphick scholarship recipient Olivia Brownsey and Kathleen Steel; Denise Agius, Edith Taylor and Vanessa Agius.



The Gladys Elphick Committee hosts awards each year to honour the significant achievements of Aboriginal women and their contributions to the South Australian community.

Sgt Danielle James-A'Hang is Chairperson of the committee and she explained the history of the Committee to *Aboriginal Way*.

"The Gladys Elphick Committee arose from a group of very forthright philanthropic women in the 1960s, who formed the South Australian Aboriginal Council of Women and, from that council, those group of women led political and significant change for Aboriginal advancement.

"They established many community services, and that came from a need to service the community without fear" she said.

The Gladys Elphick Committee was formed in the spirit of that Aboriginal Council of Women and now presents the annual awards.

"It recognises the achievements of Aboriginal women that have given of themselves, without malice or favour, for the sole purpose of lifting up the community and advancing them forward. Whether that be through civic duty, through culture, language, whether that be through government employment or service. Whatever the vocation may be" Sgt James-A'Hang said.

More recently, the awards have been supplemented with scholarships to help recipients of the awards develop further in their chosen fields.

"We've looked at those women and

said, well, how can we support them growing personally and how can we support them in growing their capacity to impart change, and lift up, and advance?"

"So, we applied to the federal government for a grant and we've been able to award four scholarships to the nominees of last year's awards. And then, through that, we're working with those women in the programs or the field that they have chosen.

There is also a scholarship available specifically for a woman from the APY Lands Sgt James A'Hang said.

"The other side to that is we have done a significant deal with Trade Maintenance Direct in Port Lincoln, who have kindly offered to support us and provide funds for a scholarship for a woman in the APY Lands to develop her leadership.

"The committee is entirely volunteer run, but a rewarding experience" Sgt James A'Hang said.

"We do it part-time, in our spare time, outside of our families, outside of our normal working commitments.

"It is the most beautiful experience to be surrounded by such powerful women and to give back to community. I'm very proud of the work that we do" she said.

**2018 Gladys Elphick Awards
Friday 2 November 2018
at the Hotel Grand Chancellor**

**Nominations now open
and tickets available at
<https://www.gladyselphick.com/>**

10 years of SANTS

SA Native Title Services (SANTS) celebrated ten years of work as an independent organisation in July 2018.

Native title representative body functions in South Australia were initially the responsibility of the Native Title Unit of the Aboriginal Legal Rights Movement. In July 2008, after a lengthy process, SANTS was recognised as the Native Title Service Provider for South Australia.

SANTS Chief Executive Officer Keith Thomas says that it has been a decade marked by work in partnership with Aboriginal nations which has achieved native title recognition over more than half of the state.

“As well as gaining native title recognition, we have supported native title bodies in forming and maintaining essential governance to manage their country by providing logistical and legal support.

“I am pleased that our efforts have led to increased recognition and influence for South Australian Aboriginal people and nations” Mr Thomas said.

SANTS Chairperson Yandruwandha Yawarrawarrka man Craig Allen said that SANTS has played an important role in our state over the past decade, helping to make the promise of the Native Title Act a reality in our region.

“It has been a long and sometimes difficult process and has required commitment and resilience by Aboriginal people and nations in South Australia” said Mr Allen.

“The expert support and focus that has been given to this task by staff and directors at SANTS has been crucial to the native title environment that we now see” he said.

SANTS Director and past Chair April Lawrie said that SANTS provides an important focus for the voices of Aboriginal people in South Australia.

“It’s been really the voice that brings together traditional owners, without saying ‘we’re speaking for health, or we’re speaking for education’.

“We’re actually speaking from the Aboriginal community about land, culture and heritage and about our rights to access country” she said.



Arabana Consent Determination, May 2012.

Timeline of native title in South Australia

1992	Mabo Decision in the High Court
1993	Native Title Act passed
1994	ALRM becomes native title representative body for South Australia, except for APY & Maralinga lands
1994	Native Title Act (NTA) comes into effect. National Native Title Tribunal established
1995	Indigenous Land Corporation (ILC) established
1996	Wik decision finds native title can co-exist with other land interests
1998	Major amendments to the NTA create registration test, Indigenous Land Use Agreement (ILUA), key role of Federal Court in processing claims
1999	Statewide (ILUA) process commenced
2000	ALRM is native title representative body for all of South Australia The Native Title Unit manages native title business in the ALRM
2005	De Rose Hill first determination – litigated
2006	Yankuntjatjara Antakirina first consent determination
July 2008	SA Native Title Services becomes the native title service provider for greater SA
2008	Eringa, Wangkangurru Yarluyandi, Irrwanyere determined
2009	Adnyamathanya determination
2011	Antakirinja Matu-Yankuntjatjara, First Peoples of the River Murray & Mallee Region, Eringa, Gawler Ranges People consent determinations
2012	Dieri & Arabana people consent determinations
2013	Far West Coast consent determination
2013	De Rose Hill Compensation Claim consent determination
2014	Adnyamathanha, Dieri, Kokotha, Wangkangurru Yarluyandi consent determinations
2015	Adnyamathanha consent determinations
2015	Yandruwandha Yawarrawarrka consent determination
2016	Barngarla consent determination
2017	Dieri, Ngarrindjeri consent determination Tjauwara Unmuru compensation determination
2018	Karna People’s consent determination
July 2018	SA Native Title Services 10th Anniversary



Dieri Consent Determination, May 2011.



Dieri Consent Determination, February 2014.



First Peoples of the River Murray & Mallee Region Consent Determination, November 2011.



Above, left to right, from top left: Wangkangurru Yarluayandi Consent Determination September 2008; Yandruwandha Yawarrawarra Consent Determination December 2015; Arabana Consent Determination May 2011; De Rose & Erina Consent Determination December 2011; Antakirinja Matu-Yankuntjatjara Consent Determination May 2011.

Artwork celebrates native title journey

Pitjantjatjara, Yankunytjatjara artist Elizabeth Close has created an artwork titled 'My Country, My Home' ('Ngayalu Ngura') to commemorate the decade of South Australian Native Title Service's (SANTS) work in native title. She explains the story of her work:

The key concept this artwork embodies is connection to country; and South Australian Native Title Service's immense efforts during the past ten years to work closely with traditional owners to recognise and negotiate native title agreements.

All of this comes back to one key thing; Aboriginal connection to our respective countries. Our land is enmeshed within our personhood. For me as an Anangu woman, the red dust that my ancestors walked upon flows through my veins. As I was painting it, this was what I was constantly reflecting on.

In order to convey a concept like this, I used the two palettes of warm and cool (reds and purples, ochres and browns) to celebrate connection to land; and a cooler, more coastal palette (teals, sea greens, sand and gold colours) and to convey an understanding of connection to the waterways which carry immense importance to coastal mob.

It uses a stylised imagery inspired by Harold Thomas's Aboriginal flag, to evoke thoughts of two things; firstly the sun, under which we are all united, and secondly our tenacity and steadfast message that we are here. We are surviving. We are thriving. And native title is an imperative part of that survival.

The journey lines overlaid represent SANTS' travelling to country and community and conversely, traditional



owners travelling to SANTS. The intent here was to represent SANTS' dedicated and thorough community consultation and work with traditional owners throughout those processes.

The border between land and sea is a vague representation of the South Australian coast; this is not to place value on coast over inland SA, more to symbolise SANTS commitment to South Australian mob and the value that SANTS places on ALL native title holders.

The sections that make up the background do not illustrate specific language groups, this is not an attempt to recreate Tindale's map; it is an abstract representation of our diversity of Aboriginal people in SA and an abstract view from above.

The vast number does not represent exactly the number of mobs that SANTS has guided through the process of native title agreement; rather it celebrates SANTS

achievement over the last ten years; and represents SANTS commitment to navigating native title for Aboriginal people in South Australia into the future.



2018 National Native Title Conference

The largest ever National Native Title Conference was held in Broome from 5-7 June this year.

This year's theme, *'Many Laws: One Land'* acknowledged the different systems of Indigenous and non-Indigenous laws that exist and interact across Australia.

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) CEO Craig Ritchie said the theme was selected to mark 25 years since the passing of the Native Title Act 1993.

"The Act accepted and confirmed the fundamental propositions of the Mabo (No.2) decision, namely the rejection of the myth that Australia was terra nullius and the recognition of native title rights based on the traditions of the Indigenous people of Australia" said Mr Ritchie.

"Heading into its 19th year, this Conference is now the largest Indigenous policy conference in Australia, with over 850 delegates travelling from all parts of Australia as representatives of First Nations, as practitioners, judges, mediators, government and academics, to discuss pertinent issues in the sector."

The conference also coincided with the Kimberley Land Council's 40th

anniversary. The KLC was formed in 1978 at Noonkanbah, the site of one of the most significant land rights disputes in Australia's history.

KLC Acting CEO Tyronne Garstone said the Kimberley Land Council was proud to be bring the National Native Title Conference to Broome in its 40th anniversary year.

"Our organisation was formed in 1978 to stand up for the rights of Aboriginal people. Today, 40 years later, Kimberley Aboriginal people still stand together as one mob, with one voice, and we are pleased to say that the Kimberley is now 80 per cent native title determined" Mr Garstone said.

The Conference was hosted by the Yawuru people on their traditional lands in Broome.

CEO of Yawuru Corporate Group Peter Yu said this Conference is a major event and it brings people together for dialogue on vital issues affecting native title holders all over the country.

"As traditional owners, native title is key to the maintenance of our culture, land and community, but it's also important for Australian development," Mr Yu said.



This page: Dancers at the 2018 National Native Title Conference in Broome. Opposite page, left to right, from top: Dancers at the 2018 National Native Title Conference in Broome; Cable Beach; Traditional Dancers; Broome Beach; Beachside Conference venue; Tom Jenkin chairs a forum; Broome Beach.



Native title in New South Wales

Native title recognition in New South Wales has been a long struggle and some fundamental changes are needed to move forward, according to the CEO of that state's native title service provider.

Natalie Rotumah is Chief Executive Officer of NTS Corp, the Native Title Service provider for New South Wales. She gave a keynote address at the 2018 National Native Title Conference which addressed the challenges for native title particularly in her state.

She says that “while traditional owners have been told they would never get like native title, as in real native title in New South Wales, some progress is being made”.

She called for more consultation from governments and a serious examination of funding available for native title claims.

“We need a government that actually wants to hear from the mob and not apply I guess such rigid policies where in a lot of the instances they aren't written and where they can't change goalposts all the time. Funding is also a big issue and that's both state and Commonwealth” Ms Rotumah told *Aboriginal Way* after her address.

She believes that funding is proving a serious impediment to the progress of native title.

“You know the dollars are never enough to go around which means you can only assist so many traditional owners in this space.

“I think a change in government attitude and thinking, a change in the way that they apply funding I think it could certainly see things happen a lot more smoothly” Ms Rotumah said.

While the Native Title Act (NTA) is a Commonwealth Act, native title has progressed differently across the nation dependent to local history, land use and politics. New South Wales has seen nine determinations since the introduction of the NTA, compared to South Australia for example, which has seen 31.

In New South Wales around 60% of New South Wales is still claimable for native title purposes according to Ms Rotumah.

She says that after high hopes after the introduction of the NTA in 1993, the reality of the claims process in New South Wales has often been a struggle.

“I guess early in the day we've seen this wave of mob in New South Wales that went and put on these big, what we refer to as blanket claims.

“Originally... they were thinking they were going to get millions and millions of dollars and we learned very quickly that that wasn't the case, that that wasn't what the Native Title Act was about.

Ms Rotumah told the audience at the National Native Title Conference that the State Government told native title bodies

“very early on in the piece” that “real” native title recognition would not happen in New South Wales. Much of New South Wales is subject to extinguishing land tenures.

“The reasoning behind that was because that we didn't have a system of law and custom (remaining)... and that because we were the first sort of mob in New South Wales that were settled that, you know our culture, our language had all been taken” she said.

“The New South Wales Aboriginal Land Rights Act (ALRA) is more commonly used for recognition of land claims in that state” Ms Rotumah said.

“It's where Aboriginal people through their local land councils and the New South Wales Aboriginal Land Council can put in land claims for crown lands, if it's not required for an essential public purpose.”

The ALRA does not have some features offered by native title, according to Ms Rotumah.

“Native title, it's about having a belonging, you're part of a group of nations of people and that what underpins that is your culture, your law, who you are as a person.

“That's not necessarily reflected in how the land rights system works in New South Wales.

“It's basically over 18, accepted as an Aboriginal person reside within the boundary of the respective land council and you can be a member.

New South Wales was the state that saw the first native title determination – the Dughutti People in 1997, however the next positive determination was not until 2007 when the Githabul people gained recognition.

“That was a determination which was hard fought” Ms Rotumah said.

“The New South Wales Government certainly wanted to concede nothing”

“But we had very strong Githabul men and women at the table that you know believed in something in their heart and wanted to see it through to fruition and out of that they actually got a determination of their native title in an area which gives them certain benefits.

Those New South Wales native title groups who have gained native title recognition and become Prescribed Bodies Corporate (PBCs) are now seeking to establish compliant and culturally appropriate governance, like others across the nation, according to Ms Rotumah.

“From the get-go they took on the model rules of ORIC for their PBC but we've certainly seen a lot of rules change that are happening and a lot of that is based on cultural decision making.

“So where the PBC may be made up of you know ten different sort of family groups within that particular nation of people and where they have different rights and or responsibilities to particular parts of culture within their nation and where you see them want to be able to and rightfully so based on law be able to make those decisions.

“We also see our Elders having a very big role... some of the focus in New South Wales has been you know that

there is an advising panel, guidance and support and the backbone of that organisation.

“The cultural knowledge that the Elders hold is crucial to both native title claims and continuing Aboriginal nations' cultures” Ms Rotumah says.

“The other thing is that there needs to be an appreciation that whilst some of our matters in New South Wales have taken 20 years they're on the books and whilst they're around for so long we're losing our Elders.

“I think that education is the key, that we need to continue to learn, to teach our young men and women and rightfully so we all have a place and whether that is from an Elder, to a younger person to a child, we all have a place.

“I believe that fundamentally we all have a role to play as Aboriginal people to ensure that our culture is going to be here for another 65,000 years” said Ms Rotumah.



Above: Natalie Rotumah in Broome. Below: Natalie Rotumah addresses Conference.



Mixing culture and commerce, science and tradition in The Kimberley

Traditional owners of the area around the popular tourist town of Broome in northern Western Australia are drawing on their traditional knowledge and culture to create ongoing economic and environmental opportunities on their country.

Yawuru Country Managers took delegates at the June 2018 National Native Title Conference on a tour of some of the 53,000km² area held by the Yawuru Prescribed Body Corporate (PBC) and *Aboriginal Way* was lucky enough to go along.

Yawuru Country

Johani Mamid is Lead Ranger with the Yawuru Country Managers and he explained some of the features of Yawuru country to visitors.

“So we’ve got the spectacled hare-wallaby and the bilby which are threatened species and we’re always working to survey and monitor those and doing what we can with our fire management and other matters to protect those.

“Weeds are our main issue, a big issue in Australia everywhere” he said.

Cattle are an important feature of the country, generating income but also creating a threat to the environment.

“We’ve got a cattle station overlaying the Indigenous protected areas, so we’ve got a sustainable grazing protocol in place there.

“That helps to protect country you know from cattle or cattle damage but also still maintaining a healthy cattle industry” Mr Mamid said.

Rangers & Country Managers

The Yawuru area includes four conservation estates – Birrangun Buru Conservation Park, Guniyan Binba Conservation Park, Minyirr Buru Conservation Park and Yawuru Nagulagun Marine Park, all of which are managed by the Yawuru in partnership with other organisations.

There is a team of five Yawuru Country Managers and several state employed Rangers who work across Yawuru country.

“They manage those areas through joint management between Yawuru, the state government or Department for Biodiversity Conservation and Attractions and the Broome Shire and that’s done pretty well and we’re happy to be a part of that” said Mr Mamid.

Rangers and Managers work on projects like photo point monitoring, groundwater monitoring and support and access for any external conservation or environmental organisations want to come into their country for research.

“There’s a research protocol in place for people to approach Yawuru and



Pius Gregory showing the regeneration of soaks on Yawuru country to Alistair Sherwood. Photos: Nyamba Buru Yawuru Ltd.

from there we’ll discuss their project and how it’s going to be rolled out” Mr Maid said.

“Just to make sure that they’re going into areas that they’re okay to go into not just for their safety but also for the safety of country. But also we’ll get the Country Managers to tag along on those projects to learn about those projects and also be a part of it” he said.

That opportunity to work in partnership with researchers is one of the ways that Rangers and Country Managers develop their skills and knowledge about their country, including scientific and traditional knowledge.

“When the Yawuru Country Managers start off they actually have very low conservation land management understanding, there’s no base education requirements to start as a Yawuru Country Manager, you just need to be a Yawuru person.

“The learnings of the conservation land management is on the job. This group of Yawuru Country Managers started off with no ticket but now they’re all on their Certificate III, Conservation Land Management and probably rolling into the Certificate IV soon.

“On the job you’re spending a lot of time with Yawuru elders and other people that know about the country and traditions and the idea of that is so that, is to

ensure that we’re moulding both the two worlds of the western science and the Aboriginal traditions because you know we’ve learned that this is the best way to work on country but also to ensure that what’s important to us is protected in the right way as well” Mr Mamid said.

Nyamba Buru Yawuru

Nyamba Buru Yawuru is the commercial arm of the Yawuru community, established to manage the economic opportunities provided by their country. Johani Mamid explains that the community development unit is an important part of that.

“Run several different projects out of that unit from housing, social housing programs” he said.

“We built a subdivision where we’re selling house and land packages especially for Yawuru people but open to anyone. But we’re using those programs to tackle our housing issues especially for young Yawuru people” he says.

“The Yawuru people see revitalising their language as central to future prosperity” says Mr Mamid.

“We’ve got a language department where we’re revitalising and promoting the Yawuru language because through history we’ve lost a lot of culture and language and we’re using our programs to try and bring back what we can and save what we have.

“We’ve got some language programs where we’re teaching Yawuru language throughout the schools in Broome, primary schools and the secondary schools.

“We’ve trained up about 12 Yawuru people to learn the Yawuru language and then to become teachers to teach others in the community and through our programs” he said.

It is the Land and Sea Department of Nyamba Buru Yawuru who manage the economic opportunities from Yawuru country. It is a non-profit organisation so any money that is made goes back to help service the community.

Roebuck Plains Station

The Yawuru gained native title recognition over their country in 2006, with the Federal Court determining that the Yawuru held exclusive native title over Roebuck Plains Station.

In 2014, the Indigenous Land Corporation (ILC), which had purchased the land for the traditional owners in 1999, officially handed title of the land to the Yawuru.

“The Yawuru now lease the viable cattle enterprise back to the ILC, who continue to manage it on a commercial basis. The arrangement means that Yawuru have access to their country as well as economic benefit” says Mr Mamid.

“Now that we’ve got ownership over the property we’re leasing it out to them which is great and we also make a small profit of the sales that they make with the cattle as well” explained Mr Mamid.

“You know with our relationship between us and the pastoral company have always been very good and they’re happy with us working on country, they’re happy for us to block off, you know fence off significant areas to protect what’s important to us.

“You know there are sometimes issues on country where you want to lock the gates but we have said and they have agreed that it’s okay to leave the gates unlocked because we want Yawuru people to have access to their country so that they can practise their traditions wherever that may be and whatever that may be whether it’s hunting or other things”.

Senator and Yawuru leader Patrick Dodson reflects on native title

Senator Patrick Dodson, Shadow Assistant Minister for Indigenous Affairs and Senator for Western Australia delivered a keynote speech to the National Native Title Conference in Broome in June.

Senator Dodson is also a Yawuru Elder, the country on which the Conference was held.

His address came as the Government proposed amendments to the National Native Title Act, and the Joint Select Committee on Constitutional Recognition held public hearings on a First Nations Voice and other reform options.

Senator Dodson discussed the issue of extinguishment and compensation in native title.

“We cannot deny the fact that First Nations peoples in this continent had our lands taken from us without negotiation, without purchase, without consent; and without any treaty, unlike other Commonwealth nations” he told the audience in Broome.

“This dispossession was cloaked in the insidious myth of terra nullius.

“It was taken without regard for, or justice to, our unique human existence, cultures and the enjoyment of our land, waters and environments” he said.

Recent native title decisions have seen the compensation owing due to this loss considered in a broad sense, Senator Dodson said.

“The Timber Creek native title compensation case has been one opportunity for the law to work through the issues of going beyond just physical redress in defining compensation.

“A separate and distinct element of the compensation related to the non-economic loss of cultural, spiritual and ceremonial attachment to the land which all parties accepted should be accounted for.

Senator Dodson questioned the Federal Government’s rightful capacity to vary native title rights.

“Native title rights, as we know, are the recognition in Australian common law, of the customary law and practice of the First Nations people of Australia.

“Those rights have been subsequently recognised and reframed through Australian legislation and the interpretations of the Courts.

“It was an act of honour when the High Court, in the Mabo decision, restored a partial sense of equality in the common law by respecting and recognising our common law native title rights.

“It follows that native title laws cannot be changed, be extinguished, or be limited at the whim of Governments, or as part of any day to day political agenda.



Patrick Dodson addresses National Native Title Conference.

They did not give us the native title, so it is not their right to do what they wish to it from time to time” Senator Dodson said.

Senator Dodson linked the actual power of the Federal Parliament to the calls for a First Nations Voice.

“However, I recognise that Parliament has the authority to do, more or less, what it wants through the legal process.

“At present the Parliament (as in the party with the numbers forming the Government) can do so without bothering to even consult or seek the advice of First Nations peoples.

“Without any legislative or constitutional voice, it is an open playing field. The Parliament can legislate which aspects of common law native title rights you can enjoy. It does not require consent from the First Nations peoples” he said.

“In Australia we have never had the protection of any Treaty or Constitutional entrenchment that could be called upon to safeguard the native title rights of First Nations peoples” he said.

Senator Dodson was critical of the Government’s consultation process for changes to the Native Title Act.

“It was launched by Ministers Scullion and Brandis at the end of November 2017 and submissions were required at the end of January 2018.

“This ridiculously short period was highly, in my view, disrespectful of those native title holders living across our lands here in northern Australia.

He said that the changes to the Act under consideration were not significant.

“Many of the issues raised in the Government Options paper went to significant issues of procedure, functioning and efficiency of the Native Title Act, with potential consequences known and unknown for native title holders.

“None of it should be taken for granted. We look forward to the report, and the detail of the legislation when it arrives.

Senator Dodson expressed his concern over the concept of extinguishment.

“Extinguishment may be a simple western legal concept, but it is always and everywhere a deeply troubling issue for native title holders” he said.

“It is a solemn and weighty burden, to make decisions where you have to extinguish native title. Once native title has been extinguished, it is gone forever under the western law.

“It may be policies of Government’s that need to be better enlightened in relation to this.”

“The ‘extinguishment as a first resort’ mentality disrupts the process of agreement making.

“It becomes a challenge to align the needs and desires of powerful third parties, like miners, with the rightful position of First Nations peoples” he said.

Senator Dodson called on the Federal Government to amend the Native Title Act to the benefit of Indigenous people, rather than other stakeholders.

“In Australia, our sorry experience has been that the Crown has too often acted dishonourably in its dealings with First Nations peoples.

“In our history of native title in Australia, the Crown has rarely acted with honour.

“Reforming the Native Title Act can address that point and return a semblance of honour to the Crown.

“Reforming the Native Title Act to give enhanced recognition to the inherent and ongoing rights of First Nations peoples is a worthy endeavour for any Government.

“Should this Government seek to go down this path, I will certainly lend my weight to the effort.

Senator Dodson also spoke of the Yawuru people’s experience of a native title trial.

“I recall sitting through protracted court procedures in my own native title case here in Broome, and witnessing the cross examination of our people, most unfamiliar with courtroom tactics and proceedings and lawyers.

“While they were constantly challenged by lawyers about their credibility:

“They adhered to their laws and customs and their protocols; they established

that they had withstood the processes of colonisation; they withstood the policies to try and get rid of us and survived the dominance of Government policies of assimilation and forced social and cultural change. And that we were here, prior to the assertion that the colony of Western Australia.

“The Crown should be on trial for how it has tried to eradicate and destabilise us.

Senator Dodson reflected on the positive benefits that have flowed since that native title case was determined.

“The legacy of native title, maintained by our ancestors, fought for by the leaders who came before and now being cultivated by our present young leaders, has tangible results.

“Before the Mabo decision, the Native Title Act and the Federal Court determination, our Yawuru people did not have a seat at the table where development decisions were made here in Broome.

“The Yawuru People’s native title recognition has had real benefits” Senator Dodson said

“Since those epochal changes, Yawuru people have been able to engage as partners in planning the future of our country.

“There have been direct and indirect benefits that have flowed as a result to our people.

“It is a significant fact that Yawuru people are now the largest private land holders in Broome.

“It is a significant fact we are engaged with the Council and the Government on improving the services available to all the citizens of Broome.

“It is a significant fact that our community organisations here in Broome are actively engaged in aged care, in social housing, in home ownership, in the future of this community.

You can read Senator Dodson’s full speech here: <https://indigenoux.com.au/senator-patrick-dodson-no-one-can-ever-take-your-land-away/>

First Nations Voice sent to Committee

The Federal Government's Joint Select Committee on Constitutional Recognition relating to Aboriginal and Torres Strait Islander Peoples has toured the country and heard from individuals and organisations interested in the future of constitutional recognition.

The Committee was established after a First Nations Voice enshrined in the Constitution was recommended by the Referendum Council and then soundly rejected by the Prime Minister.

The First Nations concept came out of the Uluru Statement from the Heart, which was created following a national regional consultative process involving Indigenous people across Australia.

Referendum Council leaders originally rejected the call for the Joint Select Committee, calling it a "time wasting exercise", established for political reasons.

Uluru Convention delegate and advocate Thomas Mayor has since called on Australians to express their support for the Voice to Parliament and Uluru Statement.

"The Uluru Statement carries the weight of an unprecedented First Nations process that was more proportionately representative than any other constitutional dialogue in the nation's history" he wrote when the Committee commenced.

"Therefore, it must be respected for what it is: the majority will of the First Nations of Australia on how we want to be recognised" Mr Mayor said.

SA Native Title Services (SANTS) Chief Executive Officer Keith Thomas spoke at a public hearing of the Committee in Adelaide on Thursday 5 July 2018.

He said that as Native Title Service Provider for South Australia, SANTS supports the Uluru Statement from the Heart and proposal for a First Nations Voice.

"It was the culmination of a lengthy, broad and considered engagement process led by, with and for Aboriginal and Torres Strait Islander people. It reflects on the history of this country and provides a basis for the recognition, healing and empowerment of Aboriginal and Torres Strait Islanders. It is a powerful statement that must be supported and implemented" Mr Thomas said.

"We also support the related Referendum Council recommendation to establish a First Nations voice through both constitutional and legislative reform.

"The enshrinement of the First Nations voice would acknowledge the unique place and circumstances of the First Nations in Australian history, present and future. It would provide recognition, representation, participation and a voice for First Nations without radical change to the Australian Constitution.

"As such, we support a referendum to be held and a body formed to give First Nations a voice in the Australian parliament. Greater engagement and representation in the Australian democracy by First Nations can only lead to a stronger, fairer and more inclusive country.

"As an advocacy body to the parliament rather than within the parliament, it would not disrupt Australia's democratic balance and provide unequal rights amongst citizens; to the contrary, it would only strengthen Australian citizenship and democratic processes" Mr Thomas told the Committee.

"The enshrinement of the First Nations voice would acknowledge the unique place and circumstances of the First Nations in Australian history, present and future..."

Other speakers who addressed the Committee in Adelaide included Dr Roger Thomas, previously Treaty Commissioner for South Australia, Kyam Maher, Shadow Minister for Aboriginal Affairs and Klynton Wanganeen, newly appointed CEO of the Narungga Nation. The Adnyamathanya and Ngarrindjeri nations were also represented.

Dr Thomas spoke about his experience in consulting with Aboriginal people across South Australia in the role of Treaty Commissioner and said that "I would like to call upon that experience and what it can lend itself towards the national agenda".

He said that one key message from his consultation was that Aboriginal people in South Australia favoured a local based approach and that education and discussion needed to assist people to understand the concept and potential of 'treaty'.

Mr Wanganeen said that he addressed the committee primarily to talk about the Buthera agreement which the Narungga negotiated with the South Australian Government as a part of their proposed treaty arrangements.

"But we will talk more broadly and respond to questions that you may ask because what we are here for is the aspirations of our people to be self-managing and self-determining" he said.

Transcripts of all hearings of the Joint Committee are available at: https://www.aph.gov.au/Parliamentary_Business/Committees/Joint/Constitutional_Recognition_2018

An interim report was produced by the Committee in July and a final report is due by 29 November 2018.



WIRANGU NATIVE TITLE AUTHORISATION MEETING

South Australian Native Title Services Ltd (SANTS) invites all Wirangu native title claimants (the proposed native title claim group) as described below to attend a meeting to authorise a new native title determination application as depicted in the map at the time and location below.

Under the traditional laws and customs of the Wirangu People, the Wirangu Native Title Claimants are those living Aboriginal people who identify as, and are recognised by other Wirangu Native Title Claimants as Wirangu, because:

- a. He or she is biologically descended from one or more of the following Wirangu apical ancestors:
 - i. Lucy (Minjia) Ware
 - ii. Tjeira (sister of Lucy Minjia Ware, b. 1872) (partner to Yari Wagon Billy)
 - iii. Sam (Tampillili) Billeley (who married Amy [Pirbilya]), is the child of Tjeltjinya and Imbanga
 - iv. Amy (Pirbilya)
 - v. Maude Pompey
 - vi. Rosie Coleman
 - vii. Katajuna (the sister of Lucy Inyin) (mother of Frank Dubalgurda, Teddy Gray, Nellie Lousia Gray, Tilly Gray and Susie Gray)
 - viii. Nellie Lousia Gray
 - ix. Lydia Jebydah
 - x. Yanginya, Yabinja (Tommy), Yangila, and Minjilya (Chris)
 - xi. Nancy (Ponajara)
 - xii. Yarrijuna (Jarrie) Tschuna
 - xiii. Ronald George Guerkin (Snr.) and Christine Hunter
 - xiv. Eva May Pompey
 - xv. Warrior (Johnny) Yaldildi Gibson and Jean (Lucy) Tjuinbila Kelpera
 - xvi. Eliza Ellen
 - xvii. Wilubi
 - xviii. Bobby Wandrooka
 - xix. Binilya and Kaltnya
 - xx. Wirangu mother of Jimmy Richards and Arthur Richards
 - xxi. Wirangu mother of Ada Kathleen Beagle
 - xxii. Annie Wombat
- b. He or she has been adopted by the biological descendants of the above people in accordance with Wirangu traditional laws and customs and who are recognised by the claim group.

The meeting will be held on:

Date: 24 August 2018

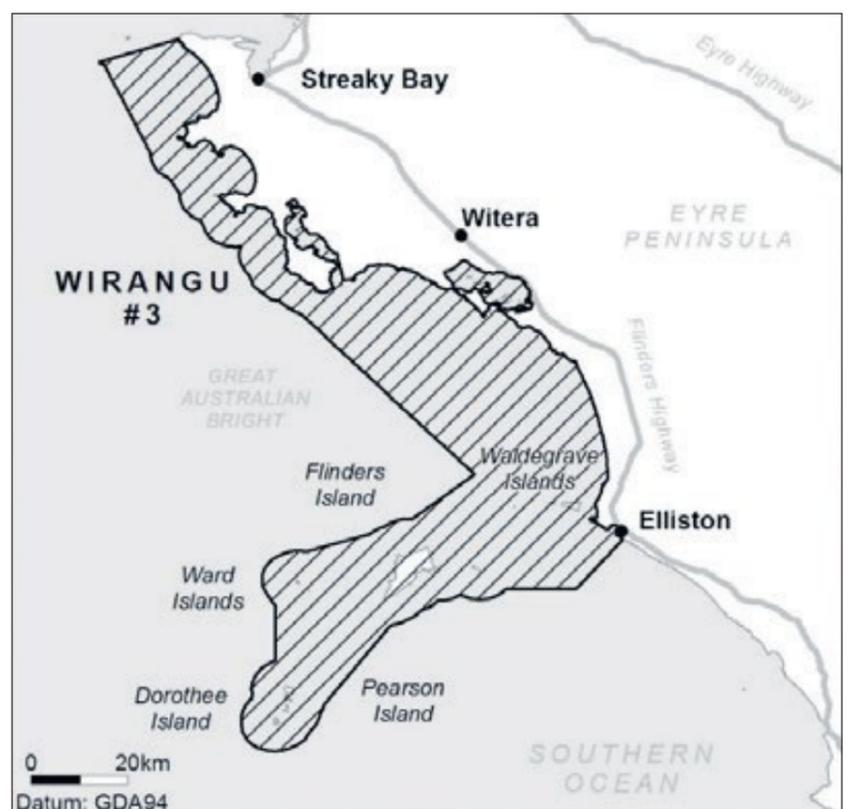
Venue: Port Lincoln Aboriginal Community Council Inc. (30 Ravendale Road, Port Lincoln SA 5606)

Time: 9:00am–4:00pm

This meeting is being held in conjunction with the Wirangu No.2 native title claim update.

The purpose of the meeting is to:

1. Authorise the filing of a native title claim on behalf of the proposed native title claim group over the land and waters marked in the map below.
2. Authorise the applicants to make the proposed applications and deal with all matters arising in relation to them under the Native Title Act 1993 (Cth).
3. Make decisions about directing and supervising the applicants in the performance of their duties.
4. Authorise the native title rights and interests to be claimed under the proposed applications.



All members of the proposed native title claim group are invited to contact SANTS on 1800 010 360 to register their attendance at the authorisation meeting. Some limited assistance including accommodation and transport will be available for the meeting and lunch and refreshments will be available during the day.

Scholar uses private record to shed light on public policy

One Stolen Generations survivor has analysed official records about her own family's history to reveal that stories of neglect common in government accounts of removals were simply justifications for race-based government decisions.

Arrente woman Dr Jennifer Caruso was taken from her family as a young child and has recently graduated with a PhD at the University of Adelaide, after submitting her thesis *Phantasy of a Utopia: The Making of the Methodist Overseas Half-Caste Mission of Croker Island*. It's a thesis that turns the usual approach to history on its head, she says.

"My personal story sits at the top" Dr Caruso told *Aboriginal Way*.

"What I've done is I've said the story is here – the personal history is here. And then I have intertwined the archival documentation around anthropology, sociological thinking and the establishment of the mission into my personal story.

What Dr Caruso's theses reveals is an attitude towards "half-caste" children that gained support in Australia after circulating in Europe from the 1920s.

"The connections of that kind of thinking to global thinking from Europe around discussions of what to do about Jewish people and how that actually was transported in ideas and ideology – and in writing and thinking – around policy development for half-caste people here in Australia.

Those European ideas found their way to Australia through one influential academic, Dr Caruso said.

"Which then actually found its way through the persona of A.P. Elkin, who was the Professor of Anthropology at the University of Sydney, who wrote the 1939 half-caste policy of the Northern Territory.

"His hypothetical thinking around the best way and most expedient way to assimilate half-castes was actually underpinned by what we call eugenicist thinking. And then that was then incorporated into this particular policy" she said.

Dr Caruso's PhD thesis incorporates the history of the establishment of the Croker Island Methodist Mission, where she and her siblings were taken when she was just three and a half years old.

"My brothers and sisters and I were taken from Alice Springs in 1957. It seems to be a time where there was a bit of a swoop for gathering up of what were deemed to be half-caste children, right through central Australia" she said.

Dr Caruso's personal record revealed that one particular welfare worker had a strong influence on the children from her family being removed.



Dr Jennifer Caruso on on Graduation Day.

"She was a welfare officer, but it seems as though when welfare actually said 'don't take these children away', she then found another avenue to take us away, using the State Children's Council.

"She wrote this report around all of the reasons. Talking about supposed neglect, supposed alcoholism on the part of our father, supposed gambling on the part of our mother.

"But in that report, there was one clause that stated that all of the children are fair skinned – especially one of my younger brothers. And as such, she determined that we would be able to be absorbed into white society and into a white family" she says.

For Dr Caruso that report revealed the truth behind her family's experience, and she is clear that it wasn't about the children's welfare.

"When I read that report, the question that came in my mind was if this report was about neglect and about destitution and about all of those other justifications for removal, why did she talk about race?

"The reason why she talked about race is because it was about race. And that was the telling clause in this report. And for all of us kids that were taken away there – and anywhere across the country – it was about race.

Everything else, all of the justifications that they had there, were simply there to cover their tracks in a lot of ways. Because they were buying into, and they were carrying out, the practices of assimilation. They were involved in the mechanisms of removing us and those

mechanisms were grounded in – and based on – race.

She says that the records hold evidence that the welfare justification in removals was 'a false justification to actually remove us'.

There was evidence apart from the report that the removal policies were race-based Dr Caruso says.

"The common threads were about how we looked – our facial, our physical structures – the colour of our skin and it was about whether or not it was thought that we were assimilation-able.

"When you look at the children who were sent to Croker Island, we were – to the greater extent – fairer of skin. And we were what might be determined as lesser Aboriginal in facial features.

What Dr Caruso also discovered in her personal record was a story of parents who were and disempowered but did their best to get their children back.

"I've got copies of letters written by my mother – in very articulate copper-plate writing – which blows apart that thing that our parents were illiterate and unschooled and lacking intellectual capacities.

"She's begging not to be evicted. And she's saying to them, please don't evict us. Because we want to get our children back and bring them here.

"She had no idea that we were gone forever.

"Dad had no idea that we were gone forever.

The story of her family was not an isolated one, Dr Caruso explains.

"You might think well okay, that's just a small picture – that's a singular picture one individual family – then you multiply that by the native family who were taken away at the same time and being sent down here to Adelaide. You multiply that by the Tilmouth family, who were taken away at the same time. And you multiply it, you multiply it and you multiply it, over and over again, it becomes a pattern" she says.

While there is pain in reading official records, supported access to those records is still important says Dr Caruso.

"When you go, you have to be prepared that it's going to take a long time and it is not going to be easy when you see your name, or the name of your parents, or the name of your grandparents, or the name of your brothers or sisters, in these documents.

"There were so many times when I was sitting and looking at documents I got from the archives in and I would have to stop because I would stand up and I'd be swearing, and I would break down.

"And I would have to leave the room and go for a walk. And I suppose pull up that veil again, between me and the archives, to sort of say I've got to protect myself from this and I can't crumble now.

"It's really traumatic. Even when I think about what I've got in my documents now, it is still traumatic to look at them. I have to prepare myself.

Organisations such as Link-Up, the South Australian Stolen Generations Aboriginal Corporation and Reconciliation SA can provide support in that process.

As well as emotional support, people looking at their family's records might also benefit from help in interpreting those records and to find their own truth, Dr Caruso says.

"Because we are taught to read that the greater value is in the white words. And so, therefore, we tend to push down what our own knowledge and memory and family history is. And give preference, unconsciously, to the white words.

"You might look at something and you'll say well it's written on the paper and it's in this document – that's got greater truth. No. It doesn't have greater truth.

There is a special knowledge and strength in the perspective of a Stolen Generations survivor, Dr Caruso believes.

"I've looked at documents that other historians have looked at and they have not seen this same thing that I have. And that's because when we, as Aboriginal people, we, as stolen generations people – we go, and we look at it, we look at it with a different set of eyes and a different set of questions to be answered.

Kids on Kurna Country

Students from primary schools around Adelaide braved a wintery day recently to learn about Kurna culture and caring for country at an interactive educational event in the Parklands recently.

Hosted by the City of Adelaide, the Kids on Country Kurna Activity Day focuses on Kurna culture and encourages Aboriginal kids to walk on their country and learn about and share their culture with non-Aboriginal students.

The event took place a few weeks after legal recognition of the Kurna people as native title holders over the Adelaide area.

“We see it as an important education and reconciliation event” said City of Adelaide’s Marty Reeve.

“It’s so positive now that the Kurna people have been formally recognised, there’s that status and pride there” he said.

“These kids now, it’s even more relevant that they become familiar early on with the culture and country of the Traditional Owners for their area” he said.

The *Kids on Country* event featured a series of stations with different activities, from environmental education to arts and music, wodli (hut) building, traditional storytelling and live animals.

At one stall, NRM Education introduced students to “aquatic macroinvertebrates” – little water bugs and their crucial role in the local environment.

“What do you see a lot of around here” Sam from NRM asked. “Birds, that’s right,

and what do they eat? Bugs! Little bugs that live in the water.”

It being a hands-on event, the kids then enjoyed carefully inspecting the mini creatures in shallow tubs of water.

Next door, students from heard a yidaki (didgeridoo) performance and some lucky kids had a go themselves.

The strange noises that were created of course had others in stitches.

Kids crowded around the Animals Anonymous stall to see and touch a group of friendly native animals like frogs, pythons, dragons, goannas, skinks, geckos, frogmouths, parrots, squirrel gliders, long-nosed potoroos, rufous bettongs, tiger quolls, southern brown bandicoots, western pygmy possums, fat-tailed dunnarts and quokkas.

At a stall hosted by the Environmental Protection Authority (EPA), a staff member demonstrated making a rain garden, “a special design of garden that cleans up dirty water that washes off the road before it gets into the local creek and then the sea”.

She explained how the layering of plants and different grades of soil and gravel create an effective filter for the water that runs through urban environments.

Kids got creative on the *Kids on Country* activity day through weaving with the Southern Weavers and Aboriginal Family Support Services got out the paints and encouraged kids to paint on rocks in traditional styles.



Kids on Kurna Country – photos by Catherine Leo Photography.

Gumeracha Community Winter Solstice Night

Permangk elder Ivan Copley welcomed the Gumeracha community to country at the recent Gumeracha Community Winter Solstice Soup & Fire Night.

Uncle Ivan, his son Vic Copley and granddaughter Isabella Copley performed a smoking ceremony. It was the first time Isabella had participated in a Ceremony.

After the event Isabella showed Federal MP Rebekha Sharkie how to use music sticks.

Gumeracha Main Street Project Project Leader Chelsea Lewis helped host the event and reported on it on Facebook.

“This was the first time his granddaughter participated in a Ceremony. Ivan’s totem is a yellow tailed black cockatoo. During the ceremony, one flew over. It was out of season. It was amazing!” she wrote.



Caring for ancestors in remote gravesites

One South Australian family recently took a journey to the gravesite of a beloved Elder in the remote northern Flinders Ranges to protect the final resting place of their family member and to pay respects.

As a part of their regular activities to maintain their connection to country, culture, community and family, one South Australian family recently took a journey to a remote gravesite in the northern Flinders Ranges to protect the final resting place of a beloved Elder and family member and to pay respects.

The journey and maintenance work at the grave site of Aunty Edith Clark on pastoral station Moolawatana was at the request of Nepabunna man Kelvin Johnson.

Having lived all of their lives in the Adnyamathanha community of Nipapanha (Nepabunna), Kelvin Johnson and his wife Judy (nee Coulthard) hold many memories of life in the remote region of the Flinders Ranges.

Their memories include spending hours learning about their culture and language from their Elders who have now passed on. Spending this time with the ‘old people’ has given Kelvin and Judy a wealth of knowledge of the Flinders Ranges, Vulkathunha – Gammon Ranges, the Yura muda (dreaming stories/law) and Ngawarla (language).

Learning about the landscape and the dreaming stories that were attached to specific sites meant that Kelvin and Judy developed a strong connection to the land and the old people who taught them the stories.

“It’s because they taught us so much and were a big part of our growing up that we look after their resting places today” said Kelvin.

One of those old people was Kelvin’s Artaapi (Aunty) Edith Clark (nee Johnson), who married Jack Clark and had four children, Jean, Bert, Raymond and Howard (all deceased).

Her grave at Box Well on the remote northern Flinders Ranges pastoral station of Moolawatana was at risk of being damaged by cattle and wildlife trying to access the water that collects on the concrete covering her grave, or scratching themselves on the existing fence.

While recovering from surgery in Adelaide, Kelvin mentioned to his nephew Jason that he wanted to do something about the situation. Together they began planning a trip back to the grave to install a stronger and wider fence to provide the site with extra protection.

Jason realised that his mother – Christine Clark wouldn’t let any work be undertaken without her being present and that he would need the help of his brother Stephen to do the work with him.

In October last year, in anticipation of the date for the visit being set, Kelvin began gathering materials and making arrangements with the staff of Balcanoona Rangers Station to build a new fence frame.

On Saturday, 5 May 2018, Kelvin’s wishes to protect the resting place of his Artaapi came to fruition.

Christine and her sons Stephen, Jason and Darrien made the 650km trip back to country, staying overnight in Nipapanha. The next day they headed out with Kelvin and Judy and drove the remaining 130km to the grave site.

Under the watchful eye of Christine and Judy, Kelvin and his nephews finally installed the new fence and decorative gravel to help protect the grave and demonstrate that Mrs Clark was still remembered and being visited and cared for by her descendants.

“The new fence will help to stop the damage that the animals are doing” said Christine, “I’m really pleased the fence is finished so it can help maintain the memory of my grandmother”.

The Johnson and Clark families will continue to visit the resting place of their Grandmother, Great-Grandmother and Aunty, to maintain the site and pay their respects to her.



Above, from top: New fence installed at remote gravesite; Celebrating job well done, (from left) Kelvin Johnson, Stephen Bromley, Christine Clark, Judy Johnson and Jason Bromley; Christine Clark and Judy Johnson overseeing the work.

A Children's Kurna Tour of the City of Adelaide

A lucky and excited group of pre-schoolers recently joined Kurna Elder Frank Wanganeen and early childhood teacher Liesl von der Borch for the inaugural Children's Kurna Tour of the City of Adelaide.

The tour in June included three significant Kurna sites in the centre of the city and was specifically designed to suit children's interests and ways of learning.

"I am continually seeking ways to integrate Aboriginal knowledge and culture into children's learning and felt this would be a powerful way to increase children's understanding of 'being on Kurna land'" said Ms von der Borch.

"I first met Uncle Frank Wanganeen about a year and a half ago when I joined one of his tours. At the end of the tour I introduced myself and proposed the idea of working on a children's tour together" she said.

In designing the tour, consolidating the wide range of inner city Kurna cultural sites was a challenge and maintaining the interest of young children was paramount.

"For these reasons, the tour was limited to three key locations, with each site providing hands on learning experiences and also links with learning done at kindergarten before the excursion" said Ms von der Borch.

Uncle Frank said that he was excited to have the opportunity to create an experience specifically for children.

"It's a way to educate our future leaders, and that's so important" he said.

The tour in June began in Tarntanyangga Kurna Yerta (Victoria Square), where

Uncle Frank talked about Tarntanyangga's significance as a Kurna meeting place, drew attention to its wokali shape and the history of the flag and then showed the children the pavement art works on Reconciliation Plaza which display Kurna words and images.

The second stop was Pirtawardli (possum house, North Adelaide), where the children learnt about the first European school for Kurna children, the importance of language (and loss of language), then played some traditional Aboriginal children's games, built wardlis and learn some new Kurna words.

Uncle Frank was particularly impressed by the children's desire to share a few Kurna words they knew and even sang him a Kurna song they had learnt.

The third and final stop was Pinky Flat on Karrawirra Parri where Uncle Frank invited the children to imagine Wardliparri (river house) above and the river mirroring the same below.

He then spoke about the way the river environment used to be; the cypresses and women weaving and making damper, the men catching ducks, fish and yabbies and he talked about pingko, the bilby.

The children then played a game symbolising habitat destruction and species decline giving significance to learning they had been doing about 'caring for country'.

If you are interested in your kindy or ELC doing a Children's Kurna Tour of the City of Adelaide, contact Liesl von der Borch lvondy@bigpond.com



Sorry Day 2018

On Friday 25 May, South Australians have gathered at Victoria Square (Tarntangana) for Sorry Day, which commemorates the release of the historic Bringing Them Home Report on 26 May 1997.

The report acknowledged the stories and trauma of the Stolen Generations.

The event featured speeches by representatives from the Adelaide City Council and South Australian government,

who acknowledge the journey to healing of the Stolen Generations.

MC for the event was John Browne JP, Chair of the Journey of Healing Association. Stolen Generations speaker for the event was Dr Jenni Caruso. The Kalaya Children's Choir performed, as did musicians Ellie Lovegrove and Susan Brame.

Stalls provided information and entertainment, including weaving, face painting and art work.



This page, left to right, from top: John Browne, Chair of the Journey of Healing Association (SA), Lord Mayor Martin Haese, Dr Jennifer Caruso and Kurna Elder Lynette Crocker; Human Services – artwork designed by Allan Sumner being completed by children at the event; Ellie Lovegrove; Kalaya Children's Choir; Susan Brame; Ellen Trevorrow with Hank Trevorrow; Mervyn Hunter and daughter; Craft activities at Sorry Day; Bernadette Lawson, Michelle Hauber and Alyssa Bishop-Thorpe from SANTS; Kurlana Tampawardli (Uniting Communities) team – Tani Ngateina, Jacob Keeler, Vicki Rigney, Vanessa Alexander and Bruce Meurelant.

Coffin Bay residents connect with Naao people

A meeting at the Coffin Bay Yacht Club during Reconciliation Week saw around one hundred Coffin Bay residents meet with and learn about the original inhabitants of the area.

The Naao history meeting was initiated by Coffin Bay Brian Witty, Karmen Podoresky and friends, after the message “does anyone know anything about Aboriginal people in Coffin Bay?” appeared on the Coffin Bay Community Notice Board.

“The silence was deafening” says Mr Witty.

The meeting was attended by Naao Elders Brenton Weetra, Pauline Branson

and Jody Miller, along with other members of their family and community. They answered a range of questions from the audience including about Naao connection with country, traditional cultural practices, language and the influence of Aboriginal words on names of places around the area.

Mr Weetra spoke about why the area is special to Naao people.

“Coffin Bay is special to us because of the stories and the Dreaming and all our sacred sites” he said.

“It’s special for us to bring our kids here too and share the culture and the Law

and the bush tucker and the Ceremony, the dance you got to dance before you come onto country” he said.

Anthropologists Dr Belinda Liebelt and Dr Scott Cane also shared some of their knowledge about Aboriginal people’s culture and religion across Australia and the links to Naao people.

“Laws and customs are embedded in what people generally refer to as the Dreaming or ‘song lines’ ” Dr Cane explained.

“If I ask an Aboriginal person what their song is, then I will know where they speak for, who they speak for and where their spirits will go when they die. That is their law embedded in country.

“These song lines extend across the whole of Australia. Rituals link people to that and the Naao people are a part of that” he told the meeting.

The Naao people are in the final stages of their native title claims over the Lower-Eyre Peninsula, including the area around Coffin Bay. Dr Scott Cane spoke about the concept of native title from a non-legal perspective at the meeting.

“What it says is that if Aboriginal people continue to practice the laws that they practised before white people came, then the Australian law should recognise this Aboriginal law”.

“It’s important to understand that freehold title extinguishes native title, it’s not about claiming land rights as such, it’s about recognising people’s rights to practice their culture and tradition” he said.

Dr Liebelt and Dr Cane have been preparing a report on Naao history and culture for the Federal Court to consider the Naao People’s claim for native title.

Dr Liebelt told the meeting that Naao history was recorded by speaking to Naao people and local residents and by examining the accounts of early explorers and pioneers, such as those of Matthew Flinders and Edward John Eyre.

Other sources where Naao history was recorded included archival newspapers,

government and police documents, missionary reports such as those by Clamor Schürmann who worked as a missionary in the 1840s at Port Lincoln and research by early anthropologists like Ronald Berndt and Norman Tindale.

“Knowing about Aboriginal history actually for me, it makes me feel like I know more about Australia as a whole” Dr Liebelt said.

Member for Flinders Mr Peter Treloar attended the meeting and later reported on what had happened to State Parliament.

He pointed out that “Don’t keep history a mystery: Learn. Share. Grow” was the theme this National Reconciliation Week.

That is history that is “hidden just beneath the surface, ready and waiting to be uncovered” he said.

“Across Eyre Peninsula we are familiar with many people, including the Wirangu, who occupy the Far West Coast; the Kokatha, who occupied the Gawler Ranges; the Barngarla people, who inhabited EP proper... very little is known about the Naao people” Mr Treloar told Parliament.

Naao spokesperson Jody Miller said that the meeting was positive and an eye opener for many people.

“It’s a very welcome development” Mr Miller said.

“We think it can only be positive that we have more connection in the community. More understanding. There might also be other ideas, like signage that recognises Naao culture and other opportunities for tourism in the area” he said.

Mr Witty said that he hoped the meeting was just the start of a longer process and stronger relationship.

“We hope that this is the beginning of an era of deeper knowledge, harmony and respect acknowledging Naao history and culture.

“We hope that in the not too distant future Coffin Bay residents and visitors alike will gain an appreciation of our shared history and legacy” Mr Witty said.



Above, from top: Jody Miller addresses crowd at Coffin Bay Yacht Club; Dr Belinda Liebelt and Jody Miller.

We’re changing NRM in South Australia

This involves significant reforms and **we want your input**



We want to see strong and productive partnerships with Aboriginal Nations - supporting Aboriginal people to take a leading role in managing natural resources.

We want to hear your feedback and ideas on how to better recognise and promote Aboriginal peoples’ land, water, economic and cultural interests.

Join the conversation (registration essential)

Come along to a community forum near you from 6 August until 20 September.

Send us your feedback online before 15 October 2018.

To speak to an Aboriginal Engagement Officer call **8124 4772** or email **LandscapeReform@sa.gov.au**

For more information and to register www.yoursay.sa.gov.au/landscape-reform



Grief, healing and families explored in *Brothers Wreck*

How can a family and community best deal with the devastating impact of suicide? It's a question that playwright Jada Alberts confronts head on in her first play *Brothers Wreck*, which is currently on show at the Odeon Theatre in Adelaide.

She believes that open communication is essential and the way to find hope in the face of grief.

"When I first experienced the death of my friend through suicide, when I was 15, I was in a community that didn't allow me to talk about it and were terrified to even say the word suicide" she told *Aboriginal Way*.

"I was around adults who would not engage with me in a healthy conversation about this trauma that we had all experienced" Ms Alberts said.

"I found that incredibly destructive personally, and we know that in communities there is a contagion that there can be fear that there is a risk that suicide can set off and trigger other suicide. And for me, I felt, I felt very much that I wasn't able to speak about it" she said.

That lack of communication was particularly difficult given the higher rates of suicide within the Indigenous community said Ms Alberts.

"I have personally experienced losing people, and most of my family, both immediate and extended, have lost people to suicide.

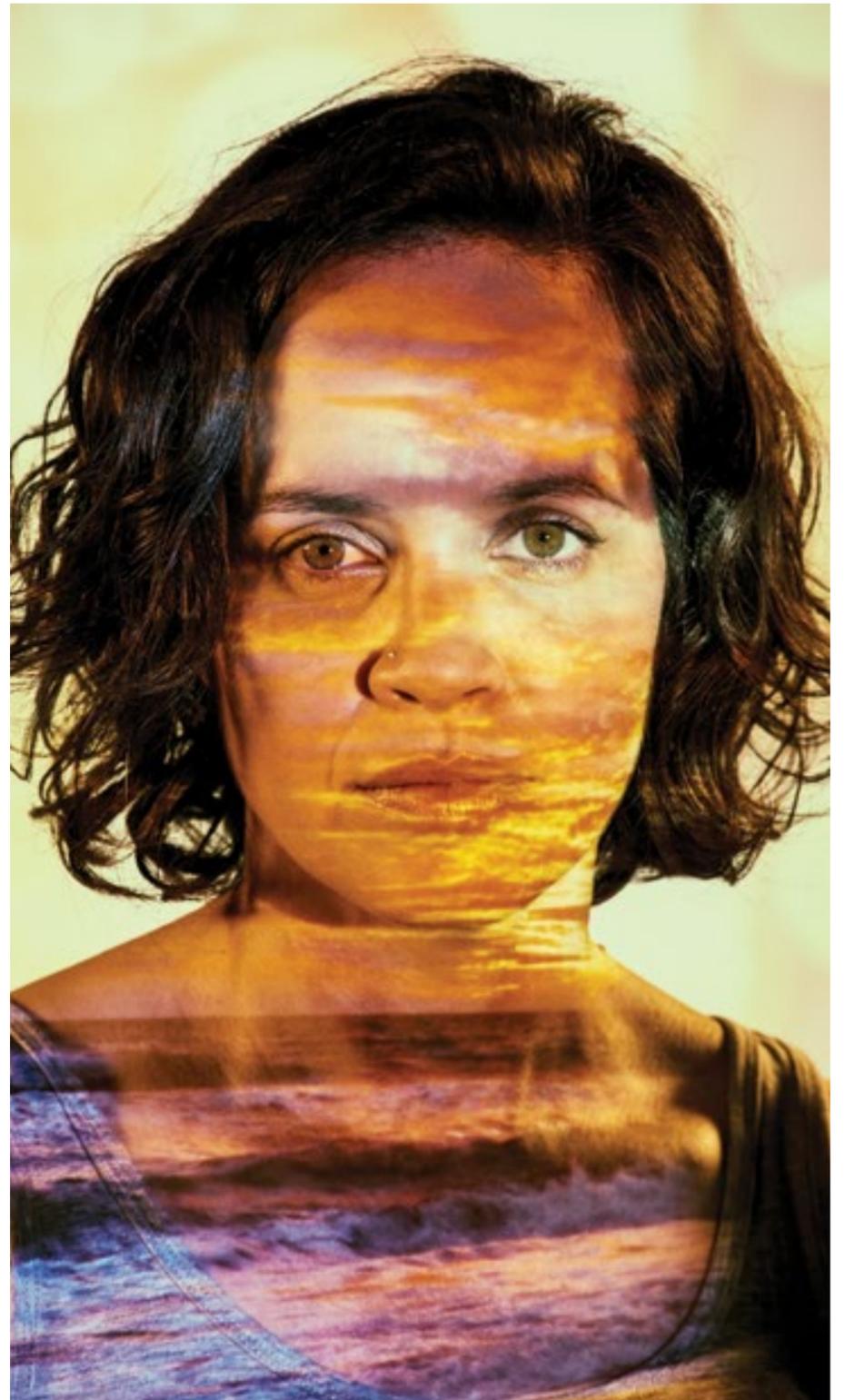
"I wrote this to remind myself and to remind my family and my community that there is so much love and we can take care of each other, we need to trust each other with being honest with each other and honest with ourselves. And there's healing in that" she said.

The bottling up of emotions and dealing with responses to pain is at the core of the story and characters within *Brothers Wreck*, Ms Alberts says.

"The play really is about trauma and how we carry it and how this young man carries it" she said.

"The main character in the play, Ruben, he carries it by shutting off from people and pretending that he's strong.

"He uses his masculinity in a way that is destructive, and he uses alcohol in a way that's destructive. His family, who love him dearly and have also experienced trauma in different ways, rally around him, and his community as well" she said.



Writer and Director of *Brothers Wreck*, Jada Alberts.

"I wrote this to remind myself and to remind my family and my community that there is so much love and we can take care of each other, we need to trust each

other with being honest with each other and honest with ourselves. And there's healing in that" explained Jada Alberts.

The current production of *Brothers Wreck* is a co-production between Malthouse Theatre in Melbourne and State Theatre of South Australia, after it was first produced in 2014 by Belvoir Street Theatre in Sydney.

As well as being the writer of *Brothers Wreck*, Ms Alberts has directed this production of the play. She says it's been a positive experience made easier by the first production in Sydney.

"I've enjoyed it. I've had the luxury in that I knew the play and that the back of the play was broken the first time it was done".

"Given that this one had been produced before, it meant that a lot of the kinks in the play were ironed out" she said.

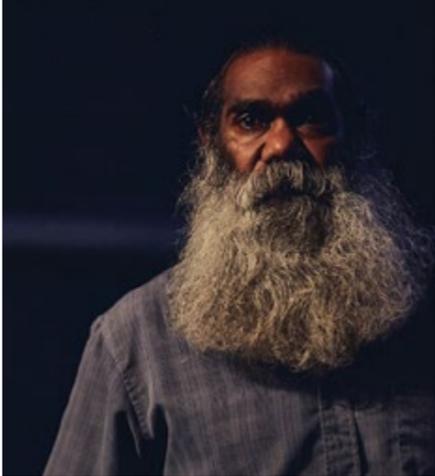
Being the playwright also had its advantages when she came to directing Ms Alberts explained.

"There's a little bit less work that I had to do because I really understood the people in the play and the characters.



Dion Williams in *Brothers Wreck*.

in
review



Leonie Whyman (top) and Trevor Jamieson (bottom) in *Brothers Wreck*.

Because they came from my family and they came from my brain. And so all of that knowledge was already there, which was handy" she laughed.

Her knowledge of what works in the theatre has also expanded since she wrote this debut play she explained.

"I think I saw what the theatre was capable of in the three, four years since I'd written it.

"This was my first play, and so it's quite filmic on the page. And what we, what we did this time is, given that I have a bit more experience in the theatre and wanted to explore different things, we really shifted it into an abstract space rather than a, something more domestic and natural" she said.

The Adelaide production includes an all Indigenous cast including Nelson Baker, Lisa Flanagan, Trevor Jamieson, Dion Williams and Leonie Whyman.

Despite the difficult topic, Ms Alberts says that there are rewards for those who engage with the concepts in the play.

"I think it's a natural response to want to not engage with difficult things. Sometimes we try to self-preserve in that way.

"But if we don't talk about these things and if we don't look at them, then that's when we start to lose the battle against these horrible things that we all experience" she said.

"Ultimately I do want everybody know that it's a hopeful story. It's a story about how, if we lean on each other, that we can, that we can carry this together, that no one has to do it by themselves. Because we all experience it in different ways" Ms Alberts said.

If you'd like to speak to someone about the issues raised in this story, you can call Lifeline on 13 11 14 24 hours a day.

SANTS: Working to achieve sustainable Aboriginal nations

SA Native Title Services (SANTS) is the Native Title Service Provider (NTSP) for South Australia under the Native Title Act 1993 (Cth).

As NTSP, SANTS provides legal representation and guidance, anthropological research and community liaison to support traditional owners with native title applications, negotiations and determinations.

SANTS also provides a wide range of services to South Australia's Aboriginal Nations who hold or may hold native title and works with Aboriginal Nations to realise their aspirations, which are often broader than the recognition of native title.

There are currently fifteen Prescribed Bodies Corporate (PBCs) established in South Australia to manage determined native title areas. SANTS works with many of these groups to support them in their native title outcomes, comply with legislative responsibilities and develop and grow to achieve their goals.

SANTS activity in supporting PBCs includes; developing and strengthening governance practices, facilitating community-based planning to develop strategies, implementing agreements



Keith Thomas and Karina Lester.

and managing native title benefits, accessing business development services, providing business services such as finance, human resources and secretarial support, delivering community development projects including for cultural heritage and country and engaging in policy and legislative reform and implementation.

SANTS always welcomes Aboriginal Nations and native title groups who would like to work more with us.

We receive funding from the Commonwealth and South Australian Governments.

First Nations of South Australia find their feet

Native title representatives from across the State met over two days at Port Augusta in June to progress the establishment of a new statewide body for native title groups.

There was strong support for the creation of a new body and representatives requested proposals be taken back to native title boards and committees for further consideration.

The body, provisionally called First Nations of South Australia (Aboriginal Corporation), would provide a united voice to ensure that Aboriginal nations are part of the conversation in issues of relevance to Aboriginal people in the state.

Those issues may for example include policy and legislation regarding management of country, native title and cultural heritage and any relevant reforms to government agencies and land ownership arrangements.

The corporation would have the wellbeing of Aboriginal and Torres Strait Islander people at its core and aim to provide leadership and act as a resource for Aboriginal nations. It would promote culturally appropriate engagement among Aboriginal nations and work to advance the collective interests of Aboriginal nations. The body would provide the opportunity to engage with government more broadly on Aboriginal affairs policies and programs. It would also provide a

forum for Aboriginal nations to share information, skills and experiences and would encourage Aboriginal nations to manage lands and waters in accordance with traditional law and customs.

Key elements of the new body discussed in Port Augusta included the proposed membership structure and the draft rule book.

Under the proposed structure, South Australian Aboriginal nation corporations (including PBCs) and native title claimant groups, possibly along with statutory land holding bodies would be eligible to be corporate body members of the new body.

Each member organisation would nominate a representative to act on their behalf and a Board of Directors of 6–12 people would be elected by a meeting of member organisations.

The Board would have two co-chairs, one male and one female.

A draft rule book and summary paper will be circulated to native title bodies and it is hoped that a further meeting later in the year will see the final form of the new organisation established and an inaugural Board elected.

Further information is available from Corporate and Community Development team members at SANTS, Tom Jenkin or Bernadette Lawson on 8110 2800



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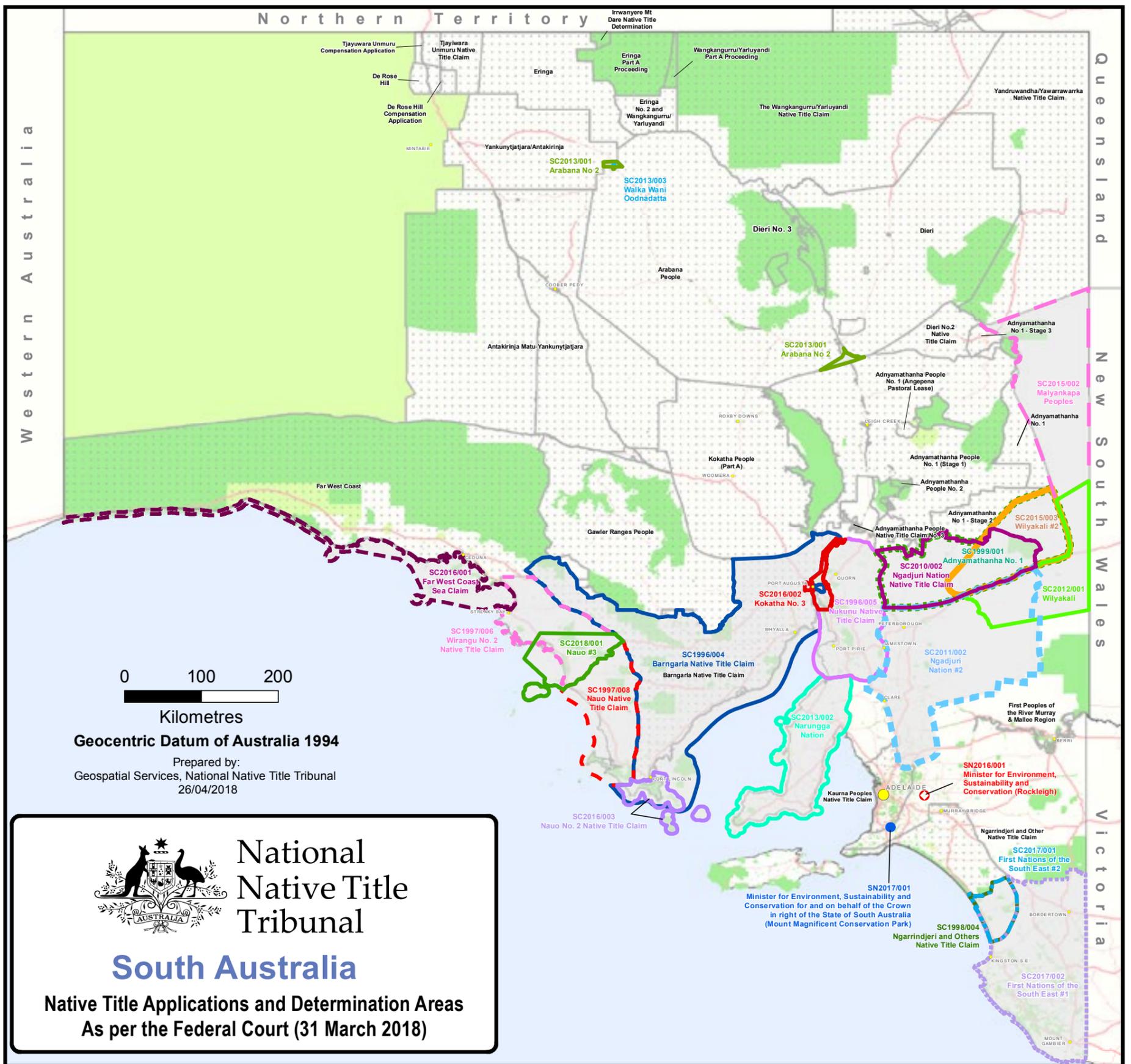
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